CHRISTIAN INTELLIGENCER
AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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EVIDENCES OF CHRISTIANITY.

SERMON 3.
THE AUTHENTICITY OF THE JEWISH SCRIPTURES.
BY W. I. REESE.

TEXT. "*We know that God spake unto Moses; As for this fellow, we know not whence he is.*"—St. John, ix. 29.

This expression purports to have been made by a set among the Jews called *Pharisees*, who acknowledged, in the preceding verse, that they were the disciples of Moses; and ridiculed the man said to have been healed, or cured of blindness, because his language indicated, that he was a disciple of Christ. It certainly cannot and will not be disputed, that there are people now living in different countries, and in the United States, called Jews—and, that they *claim* a remote origin from a particular patriarch—and from the various sufferings and frequent banishments of this people, which make up a large share of the history of almost all nations for near two thousand years, where records have been kept, we can, without the aid of ecclesiastical history, which by some has been suspected of fraud, trace back the existence of the Jewish people from the present day to the period in which they inhabited the land of Palestine, and were subject to the Roman government, and without producing a word of testimony from any source that will be questioned by any who dispute the authenticity of the Jewish scriptures.

On this subject, then, an unbroken chain of historical facts exists, which none can seriously doubt; and this chain carries us with an easy retrospect to the days in which our text claims to have been spoken and written. The same kind of evidence, viz. historical, proves to us, that about eighteen hundred years ago, the Jews had not evacuated Palestine, and, that the most rigid sect among them were called *Pharisees*, among whom were the scribes, or the expounders of the law of *Moses*. It would be almost trifling with the subject to adduce formal proof of this, for they are mentioned by various authors, and particularly Josephus, in nearly a score of instances. The antiquity of the Jews, and that Moses was their leader and lawgiver, is proved by Tacitus, the Roman historian, who wrote about the time Josephus did. His account is distorted, and appears to have been written to obscure the respectable origin of the Israelites; and his evidence will doubtless receive the more credit, as he was both politically and religiously opposed to the Jews.

He says in his fifth book of the history of the Jews, and Chap. 2, "There are those who report they were Assyrians, who wanting lands, got together and obtained part of Egypt, and soon after settled themselves in cities of their own, in the lands of the Hebrews, and the parts of Syria lying nearest to them. This agrees very nearly with what Josephus himself says on the subject. Tacitus, Chap. 3, Book 5, says, "Many authors agree, that when once an infectious distemper was arisen in Egypt, and made men's bodies impure, Bocchoris, their king, went to the oracle of Jupiter, and begged he would grant him some relief against this evil, and that he was enjoined to purge the nation of them, (the Jews,) and banish this kind of men to other countries as hateful to the gods.—That when he had sought for, and gathered them all together, they were left in a waste desert—that hereupon the rest devoted themselves to weeping and inactivity; but one of those exiles, *Moses* by name, advised them to look for no assistance from any of the gods, or from any of mankind, since they had been abandoned by both, but bid them believe in him, as a celestial leader, by whose help they had already gotten clear of their present miseries.—They agreed to it; and though they were unacquainted with evey thing, they began their journey at random—but nothing tired them so much as want of water. And now they laid themselves down on the ground to a great extent, as just ready to perish, when a herd of wild beasts of burden came from feeding, and went to a rock overshadowed by a grove of trees. Moses followed them as conjecturing that there was (thereabouts) some grassy soil, and so opened large sources of water to them. This was an ease to them; and when they had journeyed six entire days, on the seventh day (they) drove out the inhabitants, and obtained those lands wherein their city and temple were dedicated." In Chap. 4, he says, "As for Moses, in order to secure the nation firmly to himself, he ordained new rites, and such as were contrary to those of other men. All things with them are profane which with us are sacred: and those practices are allowed among them which are by us esteemed most abominable." He observes in Chap. 5, "These rites by what manner soever they were first begun, are supported by their antiquity. The rest of their institutions are awkward, impure, and got ground by their pravity; for every vile fellow despising the rites of his forefathers, brought forth their tribute and contributions, by which means the Jewish commonwealth was augmented. They are a people separated from others in their food and in their lodgings—they are taught nothing sooner than to despise the gods—they derive their custom of burying instead of burning the dead from the Egyptians—the Jews have no notion of any thing more than one divine being, and that known only by the mind—that this being is supreme and eternal, immutable and imperishable is their doctrine. (But) they esteem such to be profane who frame images of gods out of perishable matter, and in the shape of men. Accordingly they have no images in their cities, much less in their temples: they never grant this kind of honor to emperors."

In these citations from Tacitus, it will appear, that the Jews were a noted people in his day, and had for many ages before, formed a subject of observation, and record, as "*many authors agreed*" in what he wrote according to his own statement.—But these quotations are made chiefly to show the antiquity of the Jews as a distinct and singular people.

Josephus in his reply to Apion, who had disfigured, distorted and obscured the origin of the Jews, and their antiquity, quotes from the writings of Manetho, the Egyptian, who describes the ancestors of the Jews, and calls them *shepherds*, and *captives*—mentions their residence in Egypt, their leaving it, passing through the wilderness to the land of *Judea* and building or enlarging the city of *Jerusalem*. He quotes from *Dius* the Phoenician historian, and *Menander* the Ephesian, who have recorded the building of the temple by Solomon at Jerusalem, one hundred and forty-eight years before the Tyrians built Carthage. They mention the friendship of Solomon and Hiram king of Tyre, and the problems that were sent by each to the other, for solution. Farther, he cites passages out of the writings of Berosus, a learned Chaldean, whose account agrees with that of Moses in many particulars. Josephus says, "This Berosus, therefore, following the most ancient records of that nation, gives us a history of the deluge of waters that then happened, and of the destruction of mankind thereby, and agrees with Moses' narration thereof. He also," says Josephus, "gives an account of that ark wherein Noah, the origin of our race was preserved, when it was brought to the highest part of the Armenian mountains: after which," he continues, "he gives us a catalogue of the posterity of Noah, and adds the years of their Chronology, and at length comes down to Nabolassar, who was king of Babylon, and of the Chaldeans." This same Berosus brings down his history and mentions the taking of Babylon by Cyrus, an event predicted by Isaiah the prophet; and in relation to previous occurrences, he is shown to agree with *Philostratus* and *Megasthenes*. He also quotes from Hermippus who in his first book concerning Pythagorus, says he transferred the doctrines of the Jews and Thracians into his own philosophy. From Theophrastus, in his "writings concerning laws" Josephus shows that the oath *Corban* which he mentions, could only be found in the Jewish code. He farther mentions *Herodotus* who wrote on the origin of circumcision, and *Cherilus*, a still more ancient writer and poet, to prove the antiquity of the Jews. He produces the evidence of Clearchus the scholar of Aristotle to the same effect, as also that of *Hecateus* a contemporary with king Alexander in his youth, and afterwards was with Ptolemy the son of Lagus. *Hecateus* says, one of Ptolemy's friends "was Hezekiah, the high-priest of the Jews; a man about sixty-six years of age, and in great dignity among his own people." This writer says father, that Hezekiah kept in writing all the habitations and polity of the Jews. Speaking of another period, Josephus cites a passage from Agatharchides who says, "There are a people called *Jews* and dwell in a city the strongest of all other cities, which the inhabitants call *Jerusalem*, and are accustomed to rest on every seventh day; on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening." "And now certainly," concludes Josephus, "the foregoing records of the Egyptians, and Chaldeans, and Phoenicians, together with so many of the Greek writers, will be sufficient for the demonstration of our antiquity. Moreover besides those forementioned, Theophilus, and Theodotus, and Mnaseas, and Aristophanes, and Hermogenes, Euphemerus also, Conon, and Zopyrion—have made distinct mention of us."

The writings from which Josephus cites these authorities being extant in this day, if he had misquoted or misapplied them, the fraud easily could, and doubtless, would have been exposed, by the Greeks and Romans who indulged in slander and invective against the Jews; and who would let no means or evidence go to the credit of that nation that was capable of being refuted or overthrown.

The fact, then, is established beyond the possibility of a rational denial, that such a people as the *Jews*, did exist, a distinct and envied nation, many hundred years before we hear of their inhabiting the land of Judea; and no farther evidence can be required to prove the antiquity they boast, which has been the main object in citing the authors which have been here named. Yet we should remember, that these same evidences go a great way to show, that *Moses* was not only a *leader* of the *Jews*, but also the *writer* of their laws, to which we will now more strictly attend.

"In what age, and by what author any book is written, is a question of fact which can only be answered by historical testimonies. These historical testimonies are, 1. Unexceptionable witnesses, who possessed both the means of knowing, and who were also willing to communicate the truth; and, 2. Certain marks which may be discerned in the subject-matter, diction, genius, and style of the books, and which show, that they were written by the authors to which they are ascribed, or about the age to which they are referred. The former are termed *external* arguments, and the latter *internal*; and as those two species of evidence are universally admitted to be sufficient for proving the genuineness of the writings of Thucydides, Plutarch, or Livy, or any other ancient or profane authors, no farther testimony ought to be required for the solution of our question.

That the Pentateuch was written by the great legislator of the Hebrews, by whom it was addressed to his contemporaries, and consequently was not, and could not be, the production of later times, we are authorized to affirm from a series of testimonies, which, whether we consider them together or separately, form such a body of evidence, as can be adduced for the productions of no ancient profane writers whatever; for, let it be considered what are the marks and characters which prove the genuineness and authenticity of the works of any ancient author, and the arguments may be used with equal, if not with greater force, in favor of the writings of Moses.

1. "It is an undeniable fact that Hebrew ceased to be the living language of the Jews soon after the Babylonian captivity, and, that the Jewish productions after that period were in general either Chaldee or Greek. The Jews of Palestine, some ages before the appearing of our Saviour, were unable to comprehend the Hebrew original without the assistance of a Chaldee paraphrase: and it was necessary to undertake a Greek translation, because that language alone was understood by the Jews of Alexandria. It follows of necessity, therefore, that every book which is written in pure Hebrew, was composed either before, or about the time of the Babylonian captivity. This being admitted, we may advance a step farther, and contend, that the period which elapsed between the composition of the most ancient and the most modern books of the Old Testament, was very considerable; or in other words, that the most ancient books of the Old Testament were written a length of ages prior to the Babylonian captivity.*

"2. But farther, the five books of Moses contain a system of ceremonial and moral laws, which, unless we reject *all* history, were observed by the Israelits from the time of their departure out of Egypt till their dispersion at the taking of Jerusalem. These *laws*, therefore, are as ancient as the conquest of Palestine. It is also an undeniable historical fact, that the Jews in every age believed that their ancestors had received them from the hand of Moses, and that these laws constituted the basis of their political and religious institutions, as long as they continued to be a people. Things of *private concern* may easily be counterfeited, but not the laws and constitutions of a whole country. It would, indeed, have been impossible to forge the civil and religious code of the Jews without detection; for the civil and religious polity are so blended, and interwoven together, that the one cannot be separated from the other. They must, therefore, have been established at the same time; and derived from the same original; and both together would certainly render forgery more impossible than either of them singly would. Farther, many of the ceremonial and moral laws given to the Jews by Moses were so burthensome, and some of them were so hazardous,—especially those relating to the sabbatical year, the resort of all the males to Jerusalem annually at the three great festivals, and the prohibition of cavalry—the forged books containing such precepts, would have been rejected with the utmost abhorrence. As the whole Jewish people were made the depositories and keepers of their laws, it is impossible to conceive that any nation, with such motives to reject, and such opportunities of detecting, the forgery of the book of Exodus, Leviticus, Numbers, and Deuteronomy, should yet receive them, and submit to the heavy yoke imposed by the laws contained in them. That they should often throw off this yoke in part, and for a time, and rebell against the divine authority of this law, though sufficiently convinced, can easily be accounted for, from what we see and feel in ourselves and others every day; but that they should return and repent and submit to it again and again, unless it were really delivered by Moses, and had the sanction of divine authority, is utterly incredible. We are therefore reduced to this dilemma, either to acknowledge that this law was actually delivered by Moses, or that a whole nation during fifteen hundred years groaned under the weight of an imposture, without once detecting or even suspecting the fraud. The Athenians believed, that the system of laws by which they were governed was composed by Solon; and the Spartans attributed their code to Lycurgus, without ever being suspected of a mistake in their belief. Why, then, should it be doubted, that the rules prescribed in the Penteteuch were given by Moses? To deny it, is to assert, that an effect may exist without a cause, or, that a great and important revolution may take place without an agent. We have, therefore, an argument little short of mathematical demonstration, that the *substance* of the Penteteuch proceeded from Moses; and that the *very words* were written by him;" though this cannot be so clearly demonstrated as the former, yet it is a moral certainty. The Jews whose evidence alone can decide in the present instance, have believed it from the earliest to the present age. No other person than Moses ever aspired to be thought the author, and we may venture to affirm, that no other person could have been the author. For it is wholly incredible, that the Jews, though weak and superstitious, would have received in a later age a set of writings as the genuine works of Moses, if no history and no tradition of sufficient authority had preserved the remembrance of the fact, that he was the author.*

"3. Although the spirit of ancient simplicity, which breathes throughout these books, renders it improbable that they were fabricated in a later age; yet when we add to this the universal consent of those persons, who were most concerned, and best able to ascertain the point in question, we have an additional testimony in favor of the genuineness and authenticity of the Penteteuch. If we believe other nations, when they attest the antiquity, and specify the authors of their laws, no just reason can be assigned why we should not give equal credit to the Jews, whose testimony is surely deserving as much credit as that of the Athenians, the Lacedemonians, the Romans and the Persians, concerning Solon, Lycurgus, Numa, and Zoroaster: or rather from the fact we shall proceed to state, they are better entitled to belief than any other nation under heaven; for every book of the Old Testament implies the *previous* existence of the Penteteuch. In many of them it is expressly mentioned, allusions are made to it in some, and it is quoted in others. These contain a series of external evidence in its favor which is hardly to be refuted; and when the several links of this argument are put together, they will form a chain, which it would require more than ordinary abilities to break. In the first place, no one will deny, that the Penteteuch existed at the time of Christ and his apostles, for they not only mention it, but quote it. It existed three hundred years before, for about that time it was translated at Alexandria." It had a being before the days of Ezra, for it is expressly mentioned during the captivity in Babylon by Daniel, Chap. ix. 11—13, and by Malachi a contemporary of Ezra, Chap. iv. 4, which was before Christ, five hundred and thirty-seven years. Long before the event it was extant in the time of Josiah, before Christ six hundred and twenty-four years, 2 Chron. xxxiv. 15. It was extant in the time of Hoshea, king of Israel, six hundred and seventy-eight years before Christ—in the time of Jehaoshphat, king of Judah, nine hundred and twelve years before Christ, 2 Kings, xvii. 26; 2 Chron. xvii. 9. The whole of the temple service and worship were regulated by Solomon, one thousand and four years before Christ, as the tabernacle service and worship had previously been by David, before Christ one thousand and forty-two years. Could Solomon indeed have persuaded his subjects, that, for [nearly] five hundred years, the worship and polity prescribed by the Penteteuch had been religiously observed by their ancestors, if it had not been observed! Could he have imposed upon them the idea of the antiquity of the Sabbath, of circumcision, and of their three great festivals, without any authority but his own! In fact, it is morally impossible, that any [such] forgery could have been executed either by, or in the time of Solomon. Indeed it is evident from Joshua i. 7, 8, that the Penteteuch, or as the Jews termed it, "the Book of the Law," existed in his time. "Only be thou strong and very courageous," says the text, "that thou mayest observe to do all according to the *law*, which Moses my servant commanded thee—this *Book of the Law* shall not depart out of thy mouth." Besides all this, "Porphyry, one of the most acute and learned enemies of Christianity; admitted the genuineness of the Penteteuch, and acknowledged Moses was prior to the Phoenician historian, Sanchoniathon, who lived before the Trojan war," which was twelve hundred years before Christ. "He even contended for the truth of Sanchoniathon's account of the Jews from the coincidence with the Mosaic history. Nor was the genuineness of the Penteteuch denied by any of the numerous writers against the Gospel during the first four centuries of the Christian era, although the fathers constantly appealed to the history and prophecies of the Old Testament in support of the divine origin of the doctrine which they taught."*

To the foregoing evidence may be added that indisputable testimony derived from the Jewish *festivals* and their rigid and regular observance of them.

"The *Passover*† was instituted to commemorate the protection of the Israelites, when all the first-born of the Egyptians were" cut off, and to keep in their minds, "their deliverance from bondage in Egypt, which was its immediate consequence.—To this was added the solemn consecration of the first-born of man and beast to God; and, in farther commemoration of the destruction of the first-born of the Egyptians, the tribe of Levi was set apart. The month in which this feast was solemnized, from being the seventh, was reckoned the first of the year, in order to mark it as the era of this illustrious deliverance. The PASSOVER was eaten with bitter herbs, to remind the Israelites of their severe bondage and servile food in Egypt—with unleavened bread, because the Egyptians in their turn, urged them to depart, and would not allow them time to leaven their bread, "*for they said, We are all dead men.*" And it was likewise eaten in the posture of travellers just prepared for a journey, to mark its having preceded their sudden and final departure from the house of bondage."‡

Now the *Passover* was to be observed *annually*, which rendered it impossible, that the Jews should mistake its origin; and even their frequent dispersions did not necessarily prevent their observance of it.

"The *Feast of Tabernacles* was instituted to perpetuate the deliverance of the Israelites, and their journeying in the desert. On this occasion they were commanded to dwell in tabernacles or booths, made of the boughs of trees." And,

"The *Feast of Pentecost* was appointed fifty days after the Passover, to commemorate the delivery of the Law from Mount Sinai, which took place after their departure from Egypt. At this festival which was celebrated at that season of the year when their harvest usually closed, each head of a family was enjoined by the Jewish law to take some of the first fruits of the earth, and bring to the place the Lord should choose, and to set it down before the altar of the Lord, making the solemn acknowledgment of the whole series of peculiar and miraculous providences experienced by the nation, which is prescribed in Deuteronomy xxvi. 5—10."

"Now all these institutions have been held sacred among the Jews in all ages, since their appointment, and are solemnly and sacredly observed among them to this day. Can these observances be accounted for upon any other principle but the evidence of the FACTS on which they are founded?" It may be justly said to be impossible. For besides their taking place every year, and being strictly observed by the whole nation, by which they could not mistake either their *rise* or *continuation*, or the object of them, the many other prominent and peculiar circumstances connected with those celebrations render it as certain that the events from which they are taken are founded in reality as that which gave birth to the annual celebration of our national independence; and it would be as captious and trifling to deny the former as the latter.

We may, with confidence affirm, then, that our text contained the view of the Israelites on this subject when it was uttered—"We know that God spake unto Moses: *as for* this *fellow* we know not whence he is." A doubt appears never to have entered their minds, that they derived this law from Moses, as well as all the institutions it enjoins. There were too many observances among the Jews, and these occurred in too quick succession, to make it possible to forget them.

1. Their *Jubilee*§ came round at the close of every forty-ninth year, which was a most important occasion, and commanded the attention of the whole nation. Then every man in oppressed circumstances returned to his former possessions, and to his family—every servant was free from his master, and liberty was proclaimed by the sound of the trumpet throughout the whole land. They were neither to sow nor reap on that year, nor gather the fruit of their vineyard to secure them as usual to the proprietor, but liberty and plenty were heralded to the inhabitants of the land without distinction. Now in addition to their written code enjoining this Jubilee, we are safe in saying, that, from the common age of man, there would thou-

* Christian Guide, pp. 121, 122

* Guide, p. 123.

*Guide, p. 127. ‡Guide, p. 158.
†See Ex. Chap. 12. §Leviticus, Chap. 25

sands survive each successive Jubilee, who had been personally and understandingly concerned in each preceding one, and participate a *second* time in announcing the year of release. Persons therefore hearing "the joyful sound," *twice* in the course of their days, could correctly carry down this usage to "their children," and even to their "children's children," and these again to successive generations, without any other assistance, and without any mistake or suspicion of fraud. Very different would it have been if the Jubilee had occurred only once in a hundred years, as few perhaps, if any, would have survived its return. But as it was, it could be transmitted to all the nations of Israel, simply by the means of observing it. On this subject there is no room for doubt. But,

2. The following was also a statute to Israel to be observed in all their generations—"And *six years* shalt thou sow thy land, and shalt gather in the fruits thereof; but the seventh *year* thou shalt let it rest, and lie still, that the poor of thy people may eat, and what they leave the beasts of the field may eat. In like manner shalt thou do with thy vineyard, and thy oliveyard." Ex. xxiii. 10, 11. Now as this was an institution of general notoriety, and observed by the Jews, it would be absurd to suppose that it could not be safely and purely handed down merely by the custom itself. And as this custom has been religiously observed by the Jews from their first establishment, till their dispersion at least, without murmur or suspicion of fraud, it would be equally absurd to say, that there was not in the commencement of it a law to sanction and enjoin it: and this law, throughout all their tribes and generations, down to the present day, is believed to have been given by Moses. *Can* there be an error in this? and can we conclude, that, although from its frequent occurrence the same persons were employed in observing this custom six or seven times in the course of their pilgramage, and their descendants witnessing their examples as often in the same, still there is room for suspecting it to be an imposition by some arch deceiver? It appears absolutely impossible.

3. But there is another argument for the truth of a particular institution contained in the Jewish code, which the rankest infidelity can neither deny, disprove or resist. The institution of the *sabbath*, was originally given to the Jews, and is first mentioned in the book of Exodus. This occurs once in *seven days*, and has been most strictly observed by them without abatement, from their earliest establishment as a nation to the present day. And so rigid have they been in keeping the day holy according to the letter of their law, that when Ptolemy, the son of Lagus, laid siege to their city, which either from design or chance, took place on the seventh day of the week, the Jews refused to take up arms in their own defence because it was the sabbath, and became an easy prey to their enemies.

4. Although the institutions which have been noticed ever have been and still are most solemnly regarded by the Jews, and form direct and living lines of unbroken testimony through the long lapse of nearly three thousand and five hundred years; yet it may be observed with the greatest propriety, *that they regard the whole Penteteuch as equally sacred, and would gladly observe the same scrupulous exactness in all the ceremonies there enjoined, if they were in a situation to do so.* This circumstance is a strong confirming proof of the truth of the Mosaic history.

5. The very Jews themselves in the present day, circumstanced as they are, carry with them the evidence of their own writings and laws to which they hold themselves accountable. Every Jew professing the religion of his forefathers furnishes a resistless monument of proof in aid of our present inquiry; and when combined with the foregoing argument the evidence is more than sufficient to answer our purpose.

Any objections that may still be considered as having any weight against the genuineness and authenticity of the Jewish scriptures, as they must all be of a popular nature, and cannot effect the arguments and evidence adduced in their favor, shall be examined hereafter in treating of the New Testament.

I must confess, that, on a critical notice and examination of the proof in vindication of the Penteteuch, and of the writings of the kings and prophets of the Jews, it seems in every sense of the word, impossible to assail it with success. I have confined myself chiefly to external evidence and can cheerfully say, that the resources are more numerous, full and convincing, than I had anticipated. And the *internal* arguments which have been presented, are sufficiently clear to show, that the writings ascribed to Moses, embracing the institutions, geographical descriptions, and genealogies therein mentioned, bear strong and self-evident marks of the FACT, that the writer was personally present, and acquainted with the scenes and subjects delineated in the four last books of the Penteteuch.

It is allowed on all hands that God is impartial. *Question.* If he has manifested his *impartiality* in ordaining *some* to eternal life, and passing by the rest, what course of conduct would have shown him to be *partial?*

No religion can be true, that has not the well being of mankind for its object.

Ingenuousness and candor possess a potent charm; they ensure universal benevolence, and furnish an apology for every foible.

THE INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, NOVEMBER 20.

THANKSGIVING.

On Thursday next the annual Thanksgiving festival takes place in this State, New-Hampshire, Massachusetts, Connecticut and Rhode Island. On that day it becomes us, more publicly, to raise the fervent prayer of thankfulness to heaven for all the blessings which as individuals and as communities we have enjoyed through the past year. And in enumerating those blessings where will the number of them end? The favors which we have received from the hand of divine Providence are as numerous as the dew drops of a cloudless morning, and as sacred as that holy fountain of benevolence from which they have proceeded. He whose "goodness crowns the year," has, with a liberal bounty, scattered blessings through all its changing seasons. While multitudes have descended to the tomb "to behold men no more with the inhabitants of the earth" we who at the commencement of the year could have calculated with no greater certainty than they on outliving its successive changes, still survive, in the enjoyment of blessings without number. The greatest and most important blessings of life are those which are the most common, and *because* they are the most common, they are the more apt to be overlooked or unprized. But the silent and unceasing mercies of God should never be lost sight of, or be suffered to pass without creating in us devout sentiments of gratitude towards him from whom cometh down every good &perfect gift. Were that Eye which never slumbers or sleeps, even for a moment closed or taken from us, we should fall amidst the dangers which continually surrounded us. Were he to withdraw his arm, all our resources would fail us, the fountain of all our comforts would be dried up and we should hurry from wretchedness to absolute ruin. His untiring faithfulness demands our sincere and ardent gratitude.

There is something, to our apprehension, morally grand in the consideration that, on an appointed day, the people of whole states, at the reccommendation of their Chief Magistrates, repair to the courts of the Lord for the purpose of reviewing the mercies of past time and unitedly engaging in the devout expressions of thanksgiving to Almighty God. It is, indeed, something very becoming. Where blessings are received in common, an obligation lies on the community to express its acknowledgements *unitedly* and *publicly*

Every day and every moment of our lives, indeed, requires us as individuals to be thankful to God; but it is also highly befitting that as a general community we should together sanctify a season to public thanksgiving and recall to our minds whatever has ministered to our comfort and gratification during the year. As a state, as a nation we have been highly favored of heaven. We are at peace with every nation of the earth, and tranquillity prevails at home. Our institutions secure the freedom of our citizens, by allowing all to pursue their business in their own way without molestation from others and with no other restraints than are necessary to secure the peace of the people against the designs of the vicious. Hitherto our government has been administered with an honorable regard to this principle. For the blessings of liberty, civil and religious, let us be thankful to him who raiseth up and putteth down nations at his will.

The earth has yielded a generous supply for the wants of man and beast, health has prevailed within our borders, and there has been an unusual exemption from great or extensive calamities.

Under the influence of free inquiry, the principles which lie at the foundation of civil liberty and religious truth, have been more thoroughly investigated and are becoming better understood. Though many and crafty are the designs of those who would put a stop to free inquiry as the only means of checking the prevalence of liberal christianity, yet we have abundant cause for thankfulness in view of the success with which He has been pleased to crown the exertions of the friends of truth in the United States, and especially in our own State.

Let us then on the day appointed for public Thanksgiving and Praise, unitedly and with grateful hearts dedicate its hours to the lively and devout service of religious gratitude. Let us sanctify it in our devotions: and endeavour so to obtain a realizing sense of the divine goodness as that we may never thereafter forget his benefits or distrust His benevolent purposes in behalf of his dependent intelligences.

METHODIST INTOLERANCE.

The Methodists on Long Island, N. Y. appear to be full as intolerant and persecuting, to say the least, as they are in a more northern latitude. As an example of their extra pure piety, their conduct towards a school master in Huntingdon, L. I. deserves to be mentioned. It seems that a Universalist preacher, Mr. Wm. Hutchinson, had made an appointment to preach in that town, and that a school teacher in the village, wishing to see him accommodated with a place for meeting, politely solicited the use of the meeting-house, which was built as a free house. But the Methodists, who are the prevailing sect there, refused to suffer Mr. Hutchinson to enter the meeting-house. Being disappointed in this application, Mr. Martin, the teacher, next requested the use of the school-house in which he himself was engaged in keeping school. *This* request also was refused. Finding it impossible to obtain any thing like good treatment from these *Christians*, he at last opened the doors of his own private dwelling, where Mr. H. delivered a discourse to a very large congregation. This disposition, on the part of the teacher, to accommodate a stranger, was enough to call down the righteous displeasure of those humble and kind hearted Methodists. Not satisfied with heaping imprecations on his head, they proceeded to make him feel more sensibly the power of their religion. His family was very sick at the time, and he was depending entirely upon his school keeping to enable him to meet the expenses to which his afflictions subjected him. But this misfortune, so far from engaging the charitable assistance of these pious people, seems to have been regarded by them as a fortunate circumstance, as, by turning him adrift at *that* time, they would make him feel the more sorely the consequences of their holy ire. No sooner said, than done. They had the numerical power, and they consequently contrived in the midst of his trials and necessities, to turn him out of the school and thus deprive him of the means of supplying the wants of an afflicted family. And for what? Why to show, we suppose, that *they were better christians than their neighbors.* Had this man done them any harm? No. Had he made any encroachments, as they had done, on the rights of others? No. Was he an honest, upright man? No doubt. Did he not discharge his duty faithfully in school? This is not denied. Well, what then? Why he had, most strangely, attempted to act as if he lived in a free country! and as if he were a Christian who was willing to live up to the christian rule to do unto others as he would that others should do unto him! This was enough to prostrate him under the anti-republican, the anti-christian spirit of these Simon Pures.

We have known many similar instances of bigotry practised in this State; and whenever we have witnessed any thing of the kind, we have always laid it down in our own mind as a conclusion perfectly safe and correct, that people who will conduct in this manner to show how much more religious they are than their neighbors, do most effectually show their own want of righteousness, and of those principles of charity without which their professions are like sounding brass and tinkling cymbals—mere discordant *sound.*

BANGOR.

A friend in Bangor informs us, that the Universalists in that town contemplate forming a Society on the principle recommended by the Association in Belgrade As one additional object in the formation of this friendly Society, it is proposed to establish, for the use of its members, a religious library, consisting of standard Universalist writings, the several periodicals belonging to the order, Tracts, &c. We are particularly gratified to learn this of our friends in Bangor. The recommendation of the Kennebec Association we believe was a good one, and we do hope it may be extensively practised upon. As a farther means of making these Societies useful and interesting, we think highly of the design of our brethren in Bangor, to procure a small Library. All cannot afford to buy what books they might read, or wish to possess. By putting their mites together they would easily provide for this desideratum. We hope our friends elsewhere will profit by the example of those in Bangor.

In that town there is need of firmness and activity on the part of Universalists. It is an important centre. The orthodox know this fact, and have established a Theological Seminary there with a view to secure an influence over the surrounding country and the state. But light is increasing and we entertain a strong hope that this "house of merchandise" will ere long be obliged to "shut up shop." Indeed its embarrasments already are very great, and it has been reported that it is about to suspend operations for two or more years. There are some grounds for this report, though time must show to what extent it is true. We trust, as we have some reasons to believe, that the Seminary is on its last legs. We should be sorry to have it die on account of the *old* gentleman in Castine, but at the same time should most religiously rejoice on account of the *young* men, the rising generation of our country.

Misrepresented and traduced as our friends in Bangor may be by their orthodox and *liberal* opposers, we would say to them, as Paul said to the church at Corinth, "*Watch ye; stand fast in the faith; quit you like men; be strong.*" "There be more who are for you than those who are against you;"—reason, scripture and the smiles of God are with you;—be of good cheer;—by union and perseverance you will be able to accomplish much.

"A DILEMMA."

In the Christian Mirror of last week we notice an article copied from the Christian Herald, written by "an elder of the Presbyterian Church," who is "respected in his office." The elder says he is in a dilemma. Within his parish a Temperance Society has been formed recently. He cannot join it because he is in the habit of drinking ardent spirits himself, and as he is an old man, thinks his "health would suffer should he abandon the habit." In this situation he is in a dilemma. If he advocates the Society, his people who know he is himself in the habit of drinking, will charge him with hypocrisy. If he opposes the Society, he will put himself with drunkards. If he stands neutral, the remark will be in every body's mouth, that non-professors are more zealous in the cause than he. In this predicament he asks the editor for advice. We will give the orthodox papers credit for being severe on their own friends as well as on others. We will only say to them, that their habit of reproaching Universalists as a set of drunkards, must appear with somewhat of an ill grace after such confessions as we have noticed above. It is no subject of gratification to us, to expose the faults of others in this respect. To charge to the account of a whole order the errrors or vices of a few individuals is ungenerous and unjust. But this is often—very often done by our opponents in their treatment towards us.

SUNDAY MAILS.

We have a new and important idea on this subject. It is one which we have found in some newspaper lately. It is this. Let those who are opposed to the transmission of the mails on Sunday, write on the wrapper of whatever they deposit in them, "*not to be forwarded on the Sabbath.*" In this case all their communications would lie still on that day; for the Post Master General no doubt would order their *conscientious* requests to be respected by all his deputies. This is a free country, and the wishes of every citizen should be regarded by the government as far as possible. If this suggestion is practised, those who are opposed to the transmission of the mail on the Sabbath would not have *their* consciences violated by any thing which they have done to cause it to travel on that day; while those who deem it important that their letters and papers should come to them, or go to others from them, as much sooner as a Sabbath day's journey would facilitate them, can also have *their* wishes accomplished. Let every man be conscientious for himself—not for others. The disposition manifested by some men to regulate other's consciences by their own has occasioned infinite mischief in the world.

EXCOMMUNICATION.

A friend has sent us the *bull* of Rev. Thomas Francis, Pastor of the Calvinistic Baptist Church in Leeds, excommunicating Mrs. Jennett Carver from the fellowship of that body on account of her having embraced the doctrine of Universal Salvation, and neglected to attend the Baptist meetings so often as was required. We see nothing very remarkable in the *bull.* If a person when he joins a church is so inconsiderate, and sets so mean a value on his liberty, as to pledge himself that he will never believe differently from the creed of the church, and never hear preachers of other orders, we know not as he ought to complain, if, having violated these pledges, the church shall exclude him. But that any church should undertake to say, that, in excluding a member for believing in Jesus Christ as the real Saviour of the world, it is *acting under the commandments of the Lord,* is a stretch of authority as unjust as it is impertinent. Elder Francis "assures" Mrs. Carver, that in excluding her from the fellowship of the church on account of her having renounced the Baptist profession of Faith, he is doing an act "in obedience to the commands of Christ and with the most tender regard and ardent solicitude for her everlasting good." We are tempted to ask Elder Francis to produce the command of Christ which requires that every person shall be excluded from christian fellowship who renounces the doctrines of Calvinism and believes in him as the Universal Saviour? We should like, too, to know how Mrs. Carver is to stand any better chance for "everlasting good" *out* of the Baptist Church than she would if she remained *in* it?

These excommunications from limitarian churches for believing in universal salvation are very common in the present day; they injure nothing, however, but the cause which sanctions such intolerance.

INCONSISTENCY.

Gov. CRAFTS, of Vermont, in his Proclamation appointing a day of Thanksgiving, exhorts the good people of that state to pray for the success of the limitarian missionaries who are sent out into "the regions enveloped in ignorance and moral darkness," and in the very next breath asks them to entreat God that "He would hasten the happy time when superstition and bigotry shall no longer be known"! This worthy Governor blows hot and cold at the same breath.

TRIPP'S BOOK.

Rev. John Tripp's Strictures on Rev. S. Hutchinson's Apology, as we learn from Zion's Advocate, is published. We have not seen the book; but judging from the hard work which the editor of the Advocate seems to make of attempting to reccommend it to his Baptist readers, we should conclude that it is a work of no great claims to attention.

We learn from Zion's Advocate that what is called a Revival is *going* on in Wayne, in this County, under the preaching of a Mr. *Going* who has *gone* from Sidney lately. We ask our friends in Wayne to note the boastings of the present time and compare them with the state of things *one year hence.* That's all.

GLOUCESTER, MASS.

The establishment of a third Universalist Society in this intelligent town seems to have enraged the orthodox beyond measure. A Mr. Jewett, a Calvinistic preacher there, has pulled out the vent peg of his wrath and has been making it his business for some time past to pour out his gall on the heads of Universalists. Br. MACE, who is at present preaching to the new Society, had the curiosity to hear him hold forth on a Saturday evening lately. Noticing his misrepresentations and abuse, he has addressed a very able letter to him in the last Trumpet. We have not room for the whole of it. The following relating to the preacher's notions of what a *good man* is, is very reasonable and correct.

"I was diverted to hear you describe what you called a '*good man.*' The first requisite was, *prayer in his family;* the second, *keeping 'holy time,'* and the third, *uniform attention to public worship.* The bitterest enemies of our Saviour were *good men* according to these rules. Saul of Tarsus, full of rage and of the spirit of persecution, was probably one of *your good men;* and if you are actuated by any better spirit, you have never given evidence of it. Our Saviour, if he were upon earth now, would direct his reproof against those clergy, who are violently opposed to impartial benevolence. You completely sustain the character of the Pharisee, whether you know it or not."

AN EXTRACT.

From an old mutilated pamphlet placed in our hands by a friend, which was written with a view to expose the plans that were introduced many years ago to unite church with state, we make the following extract.—The writer is arguing that a love of earthly power and temporal honors is inconsistent with the unassuming spirit of the religion of Christ. The title page is gone and we know not who the author was.

In this number I have taken the spiritual ground of the New Testament. He, who comes to this ground with a crown on his head, must come bowing lowly to the crown of thorns on the head of his Saviour. He, who comes here with a mitre and lawn-sleeves must acknowledge the superior majesty of the robes of the Redeemer's righteousness. He, who comes here with volumes of his own wisdom, must acknowledge the superior wisdom of him who was wiser than Solomon. Kings must bow before the king of kings, princes before the prince of peace, prelates before the high priest of the church, leaders of armies before the captain of salvation, fathers of families before the universal Father, and children before the babe of Bethlehem. Every expectant of immortality must do sincere homage to him, who was laid in the grave and arose from the dead, and captives must look for redemption to him who led captivity captive, and who in his triumphant ascent to heaven gave gifts unto men. The riches of this world must yield to the treasures laid up in heaven; the luxuries of earthly tables to the bread and water of everlasting life, and the dearest connexions on earth to love for him, who is the first born among many brethren, fairer than the children of men. The graves must open to receive our departed friends—our confidence must be placed in the father of the orphan and the husband of the widow, and all our affections supremely centered in that world, where tears shall be wiped from every eye.

This is a transient view of the affections, which must characterize every man, who is moved by the spirit of the gospel. He, who feels this spirit will not be loud in professions, nor ostentatious in services. If he is pious, it will be known in heaven; if he is sincere, it will be recorded; if in faith he gives even a cup of cold water to a disciple, he will not lose his reward; if he is persecuted, his season of rejoicing is at hand; if men despise him, if poverty, revilings, and perils assail him, he goes where he will be held in honor and where all distress and danges are unknown.

[From the N. Y. Gospel Herald.]

PREMIUM.

A premium of *twenty dollars* will be given by the publisher of the New York Gospel Herald, for the best sermon on the doctrine of *Free Agency*, as taught by modern Arminian Doctors. The sermon to be forwarded in season for the Fifth number of our next volume—or early in March, 1830.

Really we have almost a mind to take up these "twenty dollars." Who are to be the judges?

☞ Some of our subscribers assign as a reason for not paying that they do not know who are agents.—That this plea may be no longer urged we intend soon to publish a list of agents. As we do not wish the name of any one to appear as agent, who is not perfectly willing to attend to it, we shall not insert the name of any person as such, who we are not assured will cheerfully and faithfully, render us service in that capacity. Each of our agents therefore, who is desirous or willing to *act* as such, will confer a favor by apprising us immediately of it. We must take this opportunity again to call the attention of our subscribers who are in arrears, to our necessities. *We are in earnest in our appeals. Arrearages must be paid up immediately.* We dislike dunning, quite as much as we dislike being dunned, but the experiencing of the latter compels us to practice the former Could we receive enough from our subscribers to nearly pay the weekly expenses of publication, a dun or a complaint, should never disfigure our columns. But when our receipts falls short of our expenditures some thousands of dollars, it cannot be wondered at if we do complain a little. Would our *creditors* wait year after year we could better afford to allow our *debtors* the same lenity. But they will not. Their demand is, "pay that thou owest," will our friends enable us soon to reply, here it is "even unto the utmost farthing?"

DEDICATION IN BRUNSWICK.

The Universalist Meeting-house in Brunswick will be dedicated to the service of God, the Saviour of all men, on Tuesday next. The public exercises will commence at half past ten o'clock, forenoon. Rev. Jacob Wood will preach the Sermon. Other ministering brethren, who can make it convenient, no doubt will be present.

☞ We have no copies of the Review of Hawes' tracts to dispose of. We should be pleased to aid in its circulation.

A letter containing the names of some subscribers in Wheeling, Va. and Memphis Tenn. represents the country in that direction to be "ripe for the harvert," all that is wanted, is a number of able laborers in the vineyard of Christ. We think our brethren who can travel, ought to turn their attention that way.

The Universalists in South Boston are fitting up a Hall, as a place for public worship, and intend to procure a preacher to dispense to them the word of truth.

The PROVIDENCE ASSOCIATION of Universalists, as noticed in our last, was to have met in East Greenwich, R. I. on Wednesday.

The CHEPACHET CONFERENCE convened in Chepachet, R. I. on the 21st and 22d ult. Five Sermons were preached on the occasion, by Brs. Cutler, Whitcomb, Maynard, Dean and Pickering. The public services were well attended. The next meeting of the Conference will take place in Swanzey, Mass, on the 20th and 21st of January next.

NEW SOCIETY.

The Universalists in Framingham, Mass. are about to form a Society in that town. There are many Universalists in Framingham.

From the Trumpet and Universalist Magazine.

HISTORY OF UNIVERSALISM.

On or before the first day of January, 1830, the Modern History of Universalism will be published, and ready for delivery at this office. Those who hold subscription papers, are requested to return them immediately; and subscribers we trust, will make arrangements to take their books as soon as possible after publication.

The author has been upwards of five years in collecting the materials for this work; and he has steadily pursued this purpose without regard either to labor or expense. It is divided into eleven chapters. Chap. i. contains an account of the Anabaptists in Germany who defended the doctrine of Universalism at the time of the Reformation; and Chap. ii. treats of the same class, who defended this sentiment at the same time in England.—Both in Germany and England they were condemned for this point of their faith. In Chap. iii. an account is given of those who defended Universalism in England during the 16th century; and the statute of Parliament is published, whereby the penalty of death was denounced on those who denied the doctrine of punishment in a future state. Chap. iv. furnishes sketches of those eminent men, Dr. Henry More, Archbishop Tillotson, Dr. Thomas Burnet, William Whiston, Sir Isaac Newton, Dr. Samuel Clark, Dr. George Cheyne, and the Chevalier Ramsay. Chap. v. presents sketches of the history of Universalism in various countries, as Germany, Holland, Switzerland, France, Prussia, Italy, Ireland and Scotland. In Chap. vi. the history of Universalism in England is closed, so far as relates to the spread of that sentiment among various denominations. In Chap. vii. the history of Universalists in England, *as a distinct sect*, is given. In Chap. viii. will be found traces of Universalism as it existed in America before the arrival of Mr. Murray, and the history carried forward to the conversion of Mr. Winchester. Chap. ix. will extend it from the conversion of Mr. W. to the formation of the General Convention.—Chap. x. will contain a history of the Convention; and Chap. xi. an account of the present condition of Universalists throughout the United States.

It is expected the work will make from 350 to 400 pages, about 250 of which are now printed. Should it contain more than 350 pages, the price will not be enhanced. A copious index of the whole work will be appended. This is in fact, a continuation of the *Ancient* History of Universalism, as it takes up the subject where it was left by the

author of that work, and brings it down to the present time.

The author has increased the expense of the work to himself, in order to have the mechanical part well done; believing that the Universalist public will not permit him to be a loser, since, from the very nature of the subject, it must be interesting to them all.

ORIGINAL COMMUNICATION.

Gray, November 3, 1829.

Br. Drew,—I am sorry that I am under the necessity of calling on you to insert in your paper another letter; but as I am denied the privilege of publishing any thing whatever relative to this subject in the Morning Star, I hope you will grant me the favor.

I say again, that I am very sorry that I am laid under the necessity of publishing to the world the conduct of those who have shared in my kindnesses, who have been refreshed at my table, and whose various wants and necessities from time to time I have endeavored to alleviate. But as I am denied the privilege of a hearing in the Elder's Conference of the Freewill Baptist connexion, and cannot obtain any satisfaction from those who now treat me with persecution and cruelty, my duty strongly urges me once more to give the public an opportunity of judging for themselves. If I have done any thing worthy of bonds, I am willing to be bound; but if I have not, I wish to have and to enjoy peaceably my liberty; for I was born in a free country, and am still a free citizen; and as far as in me lieth, I wish to live in peace with all men and with the Lord.

As to the first letter I published in the Intelligencer, I still say as I said in my second, I am sorry I published it; and now I give my reasons. They were not because the statements therein contained were untrue, for they *were* and *are* true; but because at that time, I was brought very low by sickness, and was unable to bear the hard speeches of my brethren, who, in my weak state, seemed determined to devour me. I now say to the public, that I am constrained to speak in my own defence.

First; about nineteen years ago, the Freewill Baptists in this place added me to their Church without my request; I continued a member of that Church, and soon began to improve in their meetings as a preacher, and some time after was ordained or set apart to labor with them as a preacher of their order. During the course of my ministerial labors with the Freewill Baptists, I do honestly say, that according to my best judgment, I have given for their support the amount of several hundred dollars, and that all I ever received of them for my labors with them would not amount to more than twenty-five dollars. I have left my bed for the accommodation of their ministers time after time, and their horses have been served freely at my stable; and as I lived near the meeting-house, I was called upon at a certain time when their Quarterly meeting was held at this place to furnish them with hay, and was promised that I should receive the pay or as much more again. This only in part was done. The following winter I was sick, and not able to labor, as was my usual custom, in the spring; and I was under the necessity of calling for the remainder of the hay. Being sent to Br. M'Donald for it, I told him that I was out and had not any for my horse, and must put him up at the tavern if he did not bring me the lent hay. The above Brother promised to bring it the next day, as he had to pass by my house in getting his hay home; and he went and got his hay as he told me, but like the priest and Levite he passed by and did not leave me any. My horse stood all day in the stable without hay or straw, (and the hay is not retured yet,) and I had to take him to the tavern at night and pay for his keeping which took all the money that I had on earth. I then sent him to the man that I had him of and asked him to take him back which he did. During my sickness my Freewill brethren in Gray, or many of them, did not visit me, nor seem in the least to interest themselves in my welfare, as if they had been true disciples of Jesus, they must have done. My brethren, can you, while you are enjoying the blessings of a kind Providence,—while you are sitting around your firesides, attended with the luxuries of life,—I say, can you reflect without a realizing sense of duty, or guilt, or shame upon a brother who has sacrifised his health, his property, yea, and almost his life, too, in endeavouring to promote your spiritual welfare? Reflect but for a moment upon your conduct towards me, and unless your consciences are seared as with a hot iron, I think you must have strong compunctions of heart.

I have offered to submit my cause to the Elder's Comference, and if they rejected me, to be silent forever on this subject. I have been denied. If this is christian conduct, I am no christian, nor do I wish to be. I have been told by one of the ministers who has presided over this church, that he did not know of ten in the whole church that ever requested to join it. Now if this is the case, which from the best knowledge I have on this subject I think must be, the Freewillers have a fine way indeed of appearing respectable in view of the public, as regards members. They can add whom they please and reject whom they please; and I fear they will add me to their church again. This has already been intimated. But if I cannot appeal to Cæsar in this case, I would appeal to a generous and enlightened public and to the Lord to bear me witness, that I do not wish them to write my name again on any paper whatever, and hope that they will bear it in mind. I would here state, that Elder Hubard Chandler came this way a few years ago, and called to see me, and stated to me that he wanted to have church order, and that he was agoing to regulate this Quarterly meeting. At the first church meeting that he was at in Gray, I was called for trial. Chandler stated that he had no right in the meeting unless it was the minds of the brethren that he should set and hear. The vote was taken and declared that he should sit in meeting to hear; but as soon as this was done, he arose out of his chair and said, Brethren, (as he knew that they had me on for trial) if there is any brother in this meeting that has done wrong, get him on the anvil and hammer him till you get the rust all off of him; and at it they went, but all in vain, as the hammer was more rusty than the iron.

I heard the above Chandler preach about two years ago in this place from Proverbs xxx. 21, 22, 23. "For three things the earth is disquieted; and for four which it cannot bear—a servant when he reigneth, and a fool when he is filled with meat, for an odious woman when she is married, and an hand maid that is heir to her mistress." He said, that he should take up those four things as here stated. The servant, he said, represented Christ; the fool, the followers of Christ; the odious women, the Church of Christ; the handmaid, the Gentiles. I would simply say, that if the above preaching is true, Elder C. will have a hard task to regulate a Quarterly meeting of such a kind;—though perhaps he is as fit a man as any for such company.

But Br. Drew, I say feelingly; I am happy in being freed from such company as above stated. Yours respectfully,

JAMES COLLEY, Jr.

THE CHRONICLE.

"*And catch the manners living as they rise.*"

GARDINER, FRIDAY, NOVEMBER 20, 1829.

G. D. Wall, of New Jersey, declined accepting the office of Governor, the Legislature of that state has made a second choice in the election of Peter D. Vroom. In this and some other states, the Governor is always chosen by the Legislature. There is some reason to believe that the Legislature of Maine will have to elect a Governor next winter.

The Belfast Republican Journal reccommends that Messrs. Jarvis and Hathaway be no longer considered candidates for Representatives to Congress from the Eastern district, and mentions the name of Joseph Williamson Esq. of Belfast as a suitable person to unite the friends of the two former gentleman.

Mr. Monroe has delivered a very able speech in the Virginia Convention in favor of universal suffrage which is extensively copied into the news-papers.

A public dinner was given on the 16th in New-York to Hon. James Brown, late Minister to France.

Rev. Wm. I. Reese has commenced his pastoral labors with the Universalist Society in Portland. We bid him a fraternal welcome to the warm hearts of our friends in this cold region.

The next Session of Congress will commence on Monday, December 7th. Much important business will come before that body, which we hope may be transacted with more harmony and with a greater regard to the honor of the country than has sometimes been the case heretofore.

The Kennebec river was closed by ice at this place last year, Dec. 18. The usual time of freezing over has been about the last of November. At present it is as free from ice as in mid summer. We have, however, had some cold weather, and one or two slight falls of snow.

We should really feel under great obligations to our friends if they would kindly endeavour to assist us in increasing our list of Subscribers for our next volume. We need some farther demonstrations of friendship in this way from our brethren.

The brig William and Henry which arrived in Boston the latter part of last week from Smyrna, which place she left on the 17th of Sept. furnishes the latest intelligence which we have seen from the theatre of war in the east. According to a Smyrna paper of the 30th the Dutch Consul at that place had received on the 10th a despatch from Admiral Ricord announcing that a treaty of peace had been concluded between the Russian General and Turkish ambassador at Adrianople. Previous accounts agree that all appearances were favorable to the immediate conclusion of Peace.

Stoppage of the U. S. Mail on Sunday.—We have learned from several quarters, that simultaneous attempts are making in various sections of the country to get up petitions and memorials for the purpose of influencing the next Congress to pass a law for the stopping of the United States mail on Sunday.—If such be the fact, the active friends of civil and religious liberty throughout the country will do well to awaken from the lethargy into which their victory of last year may have thrown them. The purity and simplicity of our holy religion have been more injured by the attempts of designing men to turn it to unworthy uses, than all the open and avowed opposition which was ever brought against it in any age of the world. Let, but once, the precedent be established, that Congress may legislate at the call of the religious prejudice of any particular sect of men,—let but this be well established, and no one can predict the consequences which may follow.

The question is too important to be viewed simply, in relation to its bearing upon the trade and commerce of the country. Although the stoppage of the mail for one day in seven would produce incalculable evils to every interest, and all the industrious classes of the country, yet the principles that would be enforced, from the passage of such a law, would tend more to shake the durability of our government, to affect the character of our free institutions, and to impair public confidence in the strength of civil and religious liberty, than any enactment which was ever attempted to be passed since the establishment of our government. True religion seeks not the passage of such a dangerous law. True religion enters the closet: pours forth its supplications in private—feeds the poor—clothes the naked—inflames not the prejudices of sects—is modest & unassuming in its demeanor—mixes not in political affairs—is not ambitious, designing, cunning, and fond of accomplishing vast schemes by doubtful means.

We trust that the attempt may be met on the threshold and put to rest at once by the efforts of the true friends of religious liberty.

N. Y. Courier and Enquirer.

Advertisement extra.—The following curious advertisement will amuse our readers. The wife seems to have rather the best of the argument, and the punning terms in which she has chosen to express her ideas themselves, are very diverting.

NOTICE.—Whereas, my wife Catharine Thoran, has this day left my bed and board without any just cause or provocation, this is to forbid any person harbouring or trusting her on my account, as I will pay no debts hereafter of her contracting.

JEDEDIAH THORAN.

Mobile, Sept. 22.

To the Public.—Having long since determined to quit my present husband, Jedediah Thoran, I this day acted in accordance to my resolution, and left him as I trust forever, unless Heaven in its wrath may condemn me to his company in another state—I don't mean in another of the United States—nor in a holy state, for in such a state I never lived—but in a hereafter state. My husband threatened to advertise me if I left him, and I presume he will not leave his threat unaccomplished, and I therefore, make this statement that the public may be furnished with both sides of the question at the same time, and be thereby able to judge between us; for it must be known that my reputation is very dear to me, inasmuch as it cost me a great deal of trouble to get what little I am posessed of.

The house he took me to when we were first married, he had told me so *many stories* about that I thought it had at least *three* stories, and it all was a mere story. He had promised me fine furniture, and when I pined for it he got me a pine table and beat me with the legs; he had not a chair in the house, and never even furnished me a stool, except the stool of repentance. I never drank from a cup of his except the cup of sorrow; and there was not a window in his house except in winter, and then there was wind oh enough; there was not a sheet in his house fit for a winding sheet for one who had died in a fit, and he was always complaining I took *airs* upon myself, when he is the father of every *heir* I have.

It must be perceived that I have been a shockingly abused woman. Only last Saturday night he came reeling and fiddling up to me, and requested to know what he should send out to the shop and get for supper for me and the children, and to last over Sunday; I told him a cent's worth of snuff, a biscuit, a candle, and a pint of rum—now I almost live upon snuff, and he refused it; and it is too much for flesh and blood to bear; my blood is turned to ink, and there's "hardly an atom of my anatomy," and I do believe if I was dead and properly dried, an old fashioned snuff taker might take my remains at a pinch. He got in a huff about the snuff, and was just as ill bred concerning the bread; he said no *light* woman should have a candle, but should go to bed without one, and in respect to the rum alone was willing to yield the *pint*.

He probably will say I left his bed and board—I assure the public that he had nothing for a *bed* but a *board*; and that is no better than lying-out when I was on the point of lying-in. No longer ago than yesterday he promised to buy me a soft straw bed to lie upon, but I found his promises all straw, or rather found him all promise and no straw, and all about the lying on a soft straw bed was a hard lie on his foul tongue; since his ashes will make strong lye, when he is sentenced to be hung, and to give the devil his due, the time must be near at hand, I advise him to sell his carcase in anticipation to some soap-boiler.

He may say he will pay no debts of my *contracting*—he is a false loon for this insinuation if he does; I have always *enlarged* and *swelled* every debt I owed as much as in my power; I was never known to diminish or *contract* one in my life; and with this not one of my creditors will *charge* me—to judge of their late reluctance to charge me with other articles.

In conclusion, like a dutiful wife I have left no stone unturned to please my husband, but I have, finally, borne with him till it is past endurance; and as there is a hole even in the holy bands of wedlock, and the legislature have a key to it, I am determined to be divorced. Respectfully,

CATHARINE THORAN.

Mobile County, Sept. 22.

A gang of counterfeiters, consisting of an old man and his son, and another person, were arrested near North Bradford, (Conn.) on Saturday evening, and, after examination, were fully committed for trial. There were found in their possession about 1465 dollars, in counterfeit bills, among which were $1000 in $5 bills of the Eagle Bank, Boston; 42 $2 bills, Boston Bank, all badly executed. The names of the persons arrested are, Selah Root, aged about 60, Elisha Root, his son, about 17, said to be from New York, and James Houd, of East Hartford, Conn.—They had with them a bear and a porcupine, for show.

Buenos Ayres.—We have accounts from Buenos Ayres to the middle of Sept. which announces a full settlement of the political differences, which have existed in that country, and the re-establishment of the government, by mutual consent of all parties. Gen. Juan Jose Viamout, is the new Governor.

In the township of Aurora, Portage Co. Ohio. 175 tons of cheese were made the last season. At five cents per pound, this cheese was worth nearly twenty thousand dollars.

Lake Champlain.—Previous to the construction of the northern New York Canal, the Commerce on this lake was principally with Canada, and employed only about *forty vessels*. There are now upwards of *two hundred and forty vessels*, including steam boats, and fully employed in transporting the produce and merchandise which passes the canal; all the trade of the country on either side of the lake is almost wholly diverted from Montreal to New York.

The Connecticut River.—A steam boat bearing the name of the state, Vermont, arrived at Windsor, on the 5th inst. and the event was celebrated by ringing the bells and a salute of artillery; the captain, Blanchard, also partaking of a public dinner. The ascent of the Conneticut is regarded as an important event to the people resident on the borders of that river.

At a late circuit court and court of oyer and terminer for the county of Livingston, New-York, a cause for a breach of promise of marriage against David Wallace, brought by Emeline Kellogg, was tried, and the jury found a verdict for the plaintiff of one thousand dollars!

Webster's Dictionary.—It is stated in the Connecticut Herald, that the officers of Yale College, who have examined Webster's American Dictionary, have reccommended it to the students, as a work superior to any English dictionary. This work is now republishing in England. It has been favorably noticed in several critiques and reviews, and its adoption by our principal Seminaries and Universities will soon render it the standard of English orthoepy.

Oliver Ellsworth.—A friend of ours received a letter from Hartford yesterday, dated the 12th, stating that the reported explosion on board the steamboat Oliver Ellsworth was wholly groundless, no kind of accident having happened to her whatever.

Boston Courier.

We understand that one of the Powder Mills at Gorham, blew up yesterday morning, between day light and sun-rise, and that the house in which the workmen lodged was considerably injured, but no one hurt.

Portland Argus.

A magnificent project, we hear, is now in agitation in this city. It is that of erecting a bridge from the foot of Maiden lane to Brooklyn, high enough to allow the largest ships to pass under it. Expenses estimated at $600,000. The project appears to be yet in its crude state.—*N. Y. Gaz.*

A decree of the king of Denmark provides that "every deaf and dumb infant born in the kingdom, shall receive the education necessary to render him a useful member of society."

The Protestant and Eclectic Review.—Eaton & Severance request those who hold subscription papers for this publication to return them without delay.

The rumor of the seizure of the passes of the Dardanelles by the English and French fleets, wants confirmation.—The Armistice between the Turks and Russians is reported to have been terminated. The Russians were expected at Constantinople before the 20th of September.

James Murphy, of Kennebunkport, who was lately sentenced to be hung, on the 4th of December next, has been reprieved by the Executive authority of the State, till Friday the 15th day of January. The crime of Murphy, was the murder of his wife, about a year ago. He is said to be very anxious that his punishment should be changed to imprisonment for life.—*Courier.*

MARRIED,

In Wayne, on the 4th inst. by Rev. Mr. Going, Mr. Perley Steadman to Miss Harriet Hayward, both of Sidney.

In Clinton, by Rev. Mr Bishop, Mr. T. J. Hinds, to Miss Elizabeth Weeks. By Ashur Hinds, Esq. Mr. Wm. Hall to Miss Lucy G. Russell. By Geo. Stickney, Esq. Mr. T. B. Stinchfield, Jr. to Miss Martha C. Hall, all of Clinton.

In Steuben, Jason Clap, a Bachelor of 56, of Dorchester Massachustts, to Miss Louisa Hutchings, aged 24 years.

In Baltimore, Jerome Napoleon Bounaparte, formerly king of Spain, to Miss Susan May, only daughter of the late Benjamin Williams, Esq. of B. Joseph Bounaparte attended the wedding.

In Bath, Mr. Thomas F. Donnell, to Miss Margaret B. Robinson.

In Woolwich, John Thwing, Esq. to Mrs. Sarah Jenkins.

In Boston, by Rev. Mr. Dean, Mr. William Perry, to Miss Lucretia M. Leeds.

In Portland, by Rev. Wm. I. Reese, Capt. Samuel Drinkwater, to Mrs. Lucy Kimball.

In Brunswick, 3d inst. Mr. Benjamin Pennell, to Miss Mary Given.

DIED,

In Maryland, Gen. Phillp Read, a distinguished defender of his country in the Revolutionary army.

In Norway, Mrs. Allice B. Shed, aged 27.

In Bangor, Abiah Lapish, aged 46.

In Greene, Capt. David Hooper, aged 60 years. The death of this worthy man, both by relatives and acquaintances, will long be remembered with regret. Possessing a strong & vigorous constitution, both of body and mind, he was enabled to endure toils and trials both by land and sea, with unusual perseverance, fortitude and patience. In his intercourse with the world, honesty, liberality and truth were the prominent features of his character.

In Farmington, on the 12th inst Miss Cyrene Butterfield, daughter of Mr. Moses B. aged 19—a young woman endeared to her friends and to society by her many amiable virtues. We offer her bereaved parents and other relatives our most sincere sympathies in this bereavement.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Monday, November 16, Sch'rs. Worromontogus, Waitt, Boston; Catharine, Marson, do. Sloop Rapid, Calef, Portland.

SAILED.

Sunday, November 15, Sch'rs. Oaklands, Tarbox, Boston; Rob Roy, Fowler, Newburyport.

Thursday, November 19, Sch'r. Mind, Weymouth, Salem.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in *Boston* as a General Commission Merchant, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar fasilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1829.

REFERENCES.

Messrs. Cram & Cahoon, Benj. Willis, Esq. } *Portland.*
Dr. Benj. Prescott, *Bath*,
William Stacy, Esq. Messrs. J. & B. Young, } *Wiscasset.*
Mr. Jos. B. Bridge, Mr. L. W. Lithgow, } *Dresden.*
Mr. James Bowman, Messrs. W. R. Babson & Co. } *Gardiner.*
E. H. Lombard, Esq. *Hallowell.*
Hon. James Bridge, Chas. Williams, Esq. Messrs. Vose & Bridge, } *Augusta.*
James Hasty, Esq. *Waterville.*
Messrs. Demuth & Smouse, Mr. Charles Miller, } *Waldoborough*
Wm. McLellan, Esq. *Warren.*
John Gleason, Esq. John G. Paine, Esq. } *Thomaston.*
Samuel Jacobs, Esq. *Camden.*
Messrs. Mayo, Hazeltine & Co. John Angier, Esq. W. G. Crosby, Esq. } *Belfast*
Jos. W. Folsom, Esq. *Bucksport.*
Messrs. Fiske & Billings, S. & J. True, } *Bangor.*
Mr. John Fuller, *Carmel.*
Joseph A. Wood, Esq. *Ellsworth.*
Mr. James Moore, *Steuben.*
Mr. W. R. H. Bowles, *West Machias.*
Mr. Samuel Mowry, *Lubec.*
Samuel Stevens, Esq. Frederick Hobbs, Esq. } *Eastport.*
Messrs. Wm. Delesdernier & Co. Otis L. Bridges, Esq. } *Calais.*

eopistf. 42.

ADMINISTRATOR'S SALE.

BY virtue of a licence from the Judge of Probate for the county of Kennebec, will be sold at auction on Monday, the 21st of Dec. next, at eleven o'clock in the forenoon at T. Stevens' Hotel in Gardiner, in said County, so much of the real estate of Stephen Jewett, late of Gardiner in said County, deceased, as will produce the sum of seven hundred and eighty five dollars, for the payment of his debts, and incidental expenses.—Said estate consists of land lying in Windsor, in said County, and bounded as follows viz. one lot, of about twenty acres lying N. E. of, and adjoining that part of the Glidden claim which Stephen Jewett bought of Joseph Broon. One other lot which was bought of the said Joseph Broon, and bounded northerly by Andrew Kendall's land, in part, containing about one hundred & twenty acres. Also another lot consisting of about 90 acres, bounded easterly by the aforesaid lot, bought of the said Joseph Broon, northerly by the land of Andrew Kendall, and westerly by lot No. 29 on Marr's and Davis' plan, together with the buildings thereon standing.

The widows right of dower in the premises will be sold at the same time and place—Terms of sale will be made known at the time of sale.

Wm. H. JEWETT, *Administrator.*
Gardiner, Nov. 16th 1829.

NEW STORE.

THE Subscriber has commenced business in the new Store, next door above E. M'Lellans Hotel, where he invites his friends and former customers to call.

He has for sale a good assortment of

ENGLISH & DOMESTIC GOODS;
HARDWARE, JEWELRY & FANCY ARTICLES.

Also—A general assortment of *W. I. GOODS & GROCERIES* of the first quality—very cheap for Cash.

::::::LIKEWISE::::::

A good assortment of first quality SHOES, such as
Ladies' Kid and Leather Walking Shoes.
" Prunella Shoes.
Children's Morocco and Leather Boots.
Gentlemen's Pumps, &c. &c. &c.

A. T. PERKINS.
Nov. 18. 4t—47.

NEW STORE.

JESSE D. ROBINSON has taken the Brick Store opposite the Bank, and offers for sale a complete assortment, from the New York and Boston markets, of

ENGLISH & AMERICAN *DRY GOODS;*
W. I. GOODS, GROCERIES, HARDWARE, *CROCKERY & GLASS WARE.*

A large supply of *FUR* and *SEAL SKIN CAPS*, which he will sell at low prices, for *Cash*, country produce, or approved credit.

Gardiner, Nov. 19. 47.

WANTED,

500 BUSHELS of White Beans, for which a liberal price will be given by J. D. ROBINSON.
Nov. 19. 47.

FLOUR, FISH, MOLASSES, &c.

FOR sale at the new Store, by *J. D. ROBINSON*,
50 barrels Flour,
6 hhds. Molasses,
20 quintals Fish,
20 casks Nails,
500 feet 7 by 9 and 8 by 10 Window Glass, low for *Cash or country produce.*
Nov. 19. 47.

CROCKERY AND GLASS WARE STORE.

A. T. PERKINS has for sale an extensive assortment of Crockery and Glass Ware, which was purchased in New York and Boston on terms that will enable him to accommodate his customers at reduced prices for Cash.
Nov. 18, 1829 4w—47.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between the subscribers under the title of

W. C. PERKINS, & CO.

was dissolved on the 18th day of last March. All persons having unsettled demands and accounts with the late firm are requested to settle with W. C. Perkins, who is duly authorized to adjust the same.

W. C. PERKINS.
GEORGE M'CURDY.
Gardiner, Nov. 18, 1829. 47.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between the subscribers, is this day by mutual consent dissolved. All persons therefore having demands against said firm are requested to exhibit the same for settlement, and all indebted to the said Shaw & Perkins are requested to make immediate payment to Alvan T. Perkins, who is duly authorized to settle the same.

GEO. SHAW,
A. T. PERKINS.
Gadiner, Nov. 16. 42.

COPARTNERSHIP.

THE subscribers hereby give notice that they have this day formed a connexion in business, under the firm of

GEO. SHAW, & CO.

and have taken the stand formerly occupied by Shaw & Perkins, where they offer for sale a complete assortment of

ENGLISH, & W. I. GOODS,
GROCERIES, PROVISIONS & HARD WARE,

which will be sold cheap for Cash or short credit.

GEO. SHAW.
W. C. PERKINS.
Gardiner, Nov. 16. 47.

ROOM PAPERS.

FOR sale by *P. SHELDON*, wholesale or retail, at the manufacturer's prices, 1000 rolls Room Papers. 47.

UNIVERSALIST HYMN BOOKS.

JAMES W. HOSKINS, of Hampden, has received a supply of *Streeter's Universalist Hymn Books*, which he offers for sale at the usual prices. 47.

POETRY.

TO A WIFE.

Dearest companion of my life,
When lead from home I think of thee;
Thro' every scene of joy and strife
Thy faithful image bright I see.
Thou best loved Partner of my youth,
Joy of my sun-shine and my shade,
My love for thee, like heavenly truth,
Shall live when nature's charms are dead.
Were wealth, and power, and glory mine,
Were shining hosts my servants made,
Were I in golden robes to shine,—
And did a crown adorn my head,—
There would thy smiles have charms for me;
There would thy voice delight my ear;
There would I still thy sharer be,
In ev'ry joy, in ev'ry tear.
Green leaves might fade and flowers die;
Seasons might change and age appear;
Health might decline, and death draw nigh.
Still to my heart thou wouldst be dear.
For thee I slighted young and fair,
Rejected smiles, and hearts, and hands;
For thee I changed freedom for care,
And mingled joys in sacred hands.
Come, then, my best loved Partner still,
Light up thy smiles, and let thy heart
Be kind, and constant to fulfil
The bonds which nought but death can part.
What tho' the flower of youth decay?
What tho' our friends like leaves do fall?
What tho' deep mourning shroud the day?
What tho' past time we can't recall?
Still shall our love and friendship dear,
Breathe peace and joy, and soothe our sighs—
Refine our sweet communion here,
And live beyond the rolling skies.

MISCELLANY.

THE DISHONEST BANKRUPT.

The following interesting story is copied from a late No. of the Berkshire (Mass.) American. We presume it will be acceptable to most of our readers.

We have not assumed this title as though it belonged to a cha acter of rare occurrence. Unfortunately for mankind, it is but too common. Humanity has wept at its frequent appearance, and justice seems to have drawn closer the bandage over her eyes, that she might the more effectually hide from her view its hideous deformity.

We now refer to that species of bankrupt, who has fraudulently taken the benefit of the insolvent act, by concealing his wealth, or who has afterwards acquired riches, but still continues to withhold from his creditors their just dues, and derides the claims of equity, which, though like a chained lion they cannot be divested of their strength, are rendered inert by the shackles of the law.

Among the creditors of the bankrupt are frequently to be found the widow and the orphan, the mechanic and the laborer, whose dues are kept back by fraud, and whose wretchedness is aggravated by seeing their wealthy creditor rolling in pleasure at their expense, and setting their honest claims at defiance. The law is equally absurd and unjust, which puts it in the power of man to be rich and yet withhold the payment of his debts. Better, in this case, would it be, if there were no law; for then the strong sense of native justice would rise against the wealthy bankrupt, and compel him to surrender his ill-gotten or ill-retained treasure.

But the injustice of the law is no excuse for the frauds of bankruptcy; it does not, and cannot, alter the eternal nature of right and wrong; and he who takes the advantage of its provisions to cheat his creditors, is a villain of no feeble die—not having that shadow of excuse which even the murderer may sometimes plead, namely, injured honor, and the promptings of revenge — The poor thief who attempts to better his condition by helping himself to your property, and the robber, who openly bids you stand and deliver, would be degraded by comparison with the dishonest bankrupt: —the thief takes nothing but moveables and the robber may be resisted; the thief has the plea of poverty, and the robber at least the equivocal virtue of courage; but the dishonest bankrupt, under cover of the law, defrauds you of houses and lands, and without the excuse of want, does that beneath a legal subterfuge, which he has not even the equivocal virtue of boldly attempting, like the robber, in defiance of danger and death.

But mark the difference in the fate of these different individuals. The lesser villain, who has unlawfully taken the value of a few paltry dollars, is dragged to the bar of justice, and thence consigned to hard labor and ignominy in the penitentiary; while the greater villain, who has, under cover of law, robbed the honest and industrious of thousands, rolls in the lap of luxury, and enjoys the caresses of the wealthy, and fashionable and giddy world!

L——, formerly an inhabitant of this village, is a notorious instance of the dishonest bankrupt. A neighbor of his, by industry and economy, had become the owner of two little farms. L——, contrived to defraud him of both. One he purchased on credit, and induced the unsuspecting owner to become his surety for borrowed money to an amount that swallowed up the other—and becoming bankrupt immediately after, defrauded the honest farmer of his little all. Turned houseless and homeless on the world, ruined in fortune and broken in spirit, the poor man shortly ended an unhappy life, the victim of dishonest bankruptcy—leaving a wife and children destitute of subsistence. How many others were defrauded, and are now suffering the consequences, we know not; we mention this case, as one of singular aggravation.

L—— went to the state of New-York, and settled in one of the cities on the Hudson. Until this time the moral hue of his conduct seems to have been somewhat doubtful; there was, perhaps, nothing in it which could be pronounced absolutely villanous, unless it be proved that he borrowed money with design of failing, and drew in the honest farmer to be his surety, with the previous knowledge that it must eventuate in his ruin. But the darker part of the transaction, the after-piece of villany, is yet to come. L—— engaged in business, was successful, and in a few years rose to wealth. Now was the time to have repaired, at least as far as money would go, the miseries he had brought upon the family of the farmer. To restore the husband and the father, to recall the days ere the wife was a widow and the children orphans from want, was not in his power; to pay what he owed, principal and interest, he was abundantly able; and this he should have done to the uttermost farthing—and would have done, if a spark either of honesty or humanity had remained unextinguished in his heart. He did not do it; he has not done it to this day. He approaches the sacred altar, he partakes of the communion cup, he professes faith in the name of Him who has commanded to "do unto others as you would have others do unto you," and—yet he withholds the substance of the widow and the fatherless!

Near the close of a cold winter's day, a young female came to his house. She was clad in poor but clean apparel; she seemed to have been bred to better fortune, but to have passed her latter year in servitude. Meekness and humility, gentleness and resignation, were marked in her countenance and demeanor. She approached the master of the house with trembling diffidence; a tear stood in her eye; she begged to ask a favor—she hoped she should not give offence—she declared herself to be the eldest daughter of ————, naming the farmer from whom L—— had taken his all, and who in consequence had descended broken-hearted to the grave.

At the mention of that name, and the sight of the orphan daughter, the conscience of L——was not untouched: but he suppressed the feeling by a strong effort. He had injured the family too deeply for reparation—and felt no disposition to forgive where he had injured. He addressed the young woman in a stern voice, and asked what might be her business with him.

The orphan replied, that her mother, her brothers and sisters, were in want of the necessaries of life; that she understood that he was now wealthy and could easily repay what was their due—that, however, she did not come to demand it, but would consider as a favor any, the smallest portion, which he might see fit to bestow.

'Young woman,' said he, 'I am surprised that you should come here with such a plea. If I ever was indepted to your father, the law has discharged me from that obligation.

'True, but justice, said the girl—

'Who talks to me of justice?' interrupted L——; 'if you or any of your family have any legal claim, let it be brought; but—'

'A legal claim we don't pretend,' said the trembling girl, 'but I thought a sense of justice, urged by the plea of humanity, might have some weight.'

'Indeed!' said L——, 'that is fine talk; but do you think I'm a fool?'

'I think of nothing,' feelingly answered the girl, 'but the condition of my poor mother, my little brothers and sisters—once enjoying the comforts of life—now reduced to beggary. Oh think for a moment of their wants, and let it have some influence on your heart. On my knees I beg you will pity their condition—it is for them alone I plead—I ask nothing for myself.

'Plead till you are grey—kneel till you grow to the floor,' replied L——, and coldly turned away.

Night had now come; it was dark, and cold, and stormy.

'Will you be kind enough to allow me shelter for the night?' said the girl, now almost exhausted by her feelings—'I have no money, I am a stranger, and know not where to go.'

'Young woman,' said L—— sternly, I do not wish to be troubled with you.'

'Is it your custom,' said the girl, 'to turn the weak the pennyless into the street, when the dreary night, the cold and the storm are so dreadful?'

'Girl,' replied the rich bankrupt, 'you came upon a fool's errand, and may thank yourself for such reception as you meet with. I tell you once more, I don't wish to be troubled with you—*there is the door.*'

This young woman arose—she seemed to acquire energy with the occasion—she raised her eyes to heaven—'mighty God,' said she, 'is this a being created in thine image—this man who withholds from the widow and the fatherless their just dues—who denies the boon of a shelter, for one single night, to the weary, the weak, and the pennyless, whom he has beggared—is this the man—?'

While she was speaking, the countenance of L—— grew dark with rage; he thrust her violently into the street, and closed the door! Immediately the tempest seemed to utter one long moaning sound—it struck dismay to the heart of L——; he sunk aghast upon a seat. But the sound ceased, and he forgot the warning. The next Sunday he took the sacramental cup; the widow and the orphan were not in all his thoughts.

This is but one instance, among a thousand, of the DISHONEST BANKRUPT.

From the American Manufacturer.

"MIND YOUR BUSINESS."

"There," said my Grandfather, 'are three words worth more than a volume of such trash as young people read now a days. I assure you, Donson, that they have been of more service to me than all your Philosophy, Chemistry, Rhetoric, or star-gazing notions could have been. You may wonder if you please, but what I tell you is true, and much more; for I tell you if I had never seen nor heard of them, you never would have known Philosophy from Rhetoric, or how to fill bladders with air that would burn brighter than a rush-light.

'Should you like to know *how* it was of so much service to me?—Listen and I will tell you. When I was thirteen years old my father sent me to one of his brothers to learn the Blacksmith's trade. I worked with him about a week steadily, but not liking to be burned by the cinders, or have my naturally white face and hands made black by coal, I took 'French leave' of my Master. I travelled as far as I well could for two days and nights, fearing I should be followed, and when within ten miles of Boston at which place I intended to engage on board some vessel as cabin boy—I stopped to gather nuts to eat. I found among the fallen leaves an old copper of the stamp first issued by the United States mint. I was quite pleased with my treasure, and rubbing off the dirt discovered these words, 'MIND YOUR BUSINESS.' I took the advice so kindly given, with a thankful heart, and wheeling about, commenced my march for the Blacksmith's dwelling at quick time. I attended strictly to my business until I became of age, when I intended according to custom to give a freedom treat to my friends. In pursuance of my design, I journeyed to a grocery to procure a few articles for a repast. The things ordered were put up, and I took out my purse to pay for them. As the change slid out, the copper before mentioned seemed to struggle to keep top, and attract my notice. Its efforts were not in vain. I ordered the clerk to put the articles into their respective boxes from which they were taken, and pour the 'fourth proof' into the hogshead. As soon as I saw it done, I turned upon my heels and set off for a village close by, where was a blacksmith's shop to be sold at auction that day.

"One hundred and fifty dollars—have you all done?' burst from the brazen lungs of the auctioneer, just as I arrived within hearing distance. 'One hundred fifty-five,' said I. The sound of my voice reached him and returned as if in echo, "Once! twice!! three!!!—Who's the buyer?" Peter Sledge Hammer, I answered, throwing the hundred fifty-five dollars upon his counter.

'I had little left except the *old copper* and the clothes I had on As soon as the crowd dispersed I went to work, and before sunset had earned money enough to procure a supper and lodging that night. From that day to this I have *minded my business*, and you, Dunson, can see and appreciate the result.'

A Good Hit.—In an interior town not a hundred miles distant, a religious society, having become infected with the anti-masonic mania which rages in many places with intemperate zeal, resolved that it was their solemn and religious duty to excommunicate their pastor, for *sacreligious* sin of having sworn fidelity to the '*mystic tie.*' The faithful messenger of Christ ascended the pulpit which he had sanctified by a pious and sacred discharge of parochial duties for thirty years of unbroken zeal, to take an affectionate farewell of his people. After having alluded to the efforts which had been made during his ministration to enkindle and diffuse the holy spirit of religion in her native simplicity—the fond and endearing associations which had united him to his flock—and that he had conscientiously acquitted himself in the sight of Heaven, of every moral and religious obligation towards them so far as was in his power,—in conclusion, he most devoutly prayed that God would continue to bless the members of the parish, and, through his infinite mercy, *make their hearts as soft as their heads.—Boston Bulletin.*

Religious toleration in Russia.—Besides the professors of the orthodox religion of the country, [which is that of the Greek Church,] Russia contains Roman Catholics, Unitarians, Lutherans, Armenians, Methodists, Mahometans, Jews, Adorers of the Great Lama, and Idolators. The number of Roman Catholics is estimated at seven millions and a half. The Mahometans of Kasan, Astrakan, Siberia, Orenburgh, the Crimea, the Cucasus and Luthuania, and others, have mosques in the places where they have fixed their sojourn; their number amounts to more than three millions. Synagogues exist in the districts and towns where for a considerable time Jews have dwelt; the number of that nation in Russia is estimated at about 500,000. As to paganism, to idolatrous wanderers in the deserts of Siberia and in the wild plains of Kirguis Kaissaks, must be added the worshippers of the Grand Lama, and those of the Fetches and the Scamans. Heretics and schismatics, of different sects, whose religion seems confined to vain prejudices and superstitious practices, are also abundant.

In the midst, however, of these different sects, religious toleration is constantly the same in Russia. For six centuries, during which the empire has existed, not a single example of persecution by the government on account of religion is to be found in history.—*French Journal.*

To endeavor to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.—*Pope.*

A witty moralist used to say of taverns, that they were places were men sold madness by the bottle.

PRINTING
Of all kinds executed with neatness at this Office.

NEW STORE.

W. C. PERKINS has taken a Store in the new block, nearly opposite the *Hay-scales*, where he offers for sale a complete assortment of

ENGLISH & W. I. GOODS,

comprising a complete assortment of superior Goods, of kinds too numerous to particularize. Also—A large assortment of

HARDWARE & CROCKERY,

especially a great variety of TOOLS for Joiners Cabinet Makers, and other mechanics.

W. C. P. having purchased his Goods in *NEW YORK*, at the lowest rates, is enabled to sell them as cheap as can be done elsewhere, for Cash or country produce.

Gardiner, Nov. 4. tf—45.

TO LET,

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. Henry Dearborn, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village—and has been occupied for a number of years past by Rufus Gay; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL, of the celebrated *Durham short horned breed*, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises.

Nov. 2, 1829. 45

COPARTNERSHIP.

GEO. EVANS AND EBENEZER F. DEANE,
Counsellor and Attorneys at Law,

HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.

Oct. 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of *Manufacturers Insurance Company*, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1828. tf

RETAILING MOLASSES.

FOR SALE, 38 Hhds. and Tierces of prime MARTINIQUE RETAILING MOLASSES, for cash or approved credit, at Boston prices. Inquire of the subscriber at the store on Long Wharf, Gardiner.

Oct. 14. AMOS MUZZY.

REMOVAL.
ROBERT WILLIAMSON,
TAILOR

WOULD inform his friends and customers, that he has removed to the new Building opposite Mr. E. M'Lellan's Tavern, where he carries on the above business in a *NEAT* and *FASHIONABLE STYLE.*

Sept. 16.

PUTNAM'S MURRAY.
Improved Stereotype Edition.

S. C. STEVENS, Dover, N. H. continues to publish an ABRIDGMENT OF MURRAY'S ENGLISH GRAMMAR—Containing also Punctuation, the Notes under rules in Syntax, and Lessons in Parsing. To the latter of which are prefixed, Specimens illustrative of that Exercise, and false Syntax to be corrected. All appropriately arranged. To all which is adapted, a New System of Questions. From the second Portsmouth edition, enlarged and improved. By Samuel Putnam.—Price 18 3-4 cts. single, $1,75 per Dozen.

To this Edition is added two pages of "*Parsing Tables,*" which will be found very valuable, and well calculated to resolve a sentence in Etymological and Syntactical *Parsing*, into its several parts of speech; to show their inflections and application to the appropriate rules of Syntax, and the mutual dependence of the several words; or, in other words, to explain *why a thing be so.*

Extracts from Preface.

The sale of the former editions of this work has encouraged the editor to offer the public another, containing as he would hope some valuable improvements.

The object of the questions interspersed through this Grammar, is to lead the learner, while committing his lesson, to discover its meaning and application.

As many scholars never use any other than the cheap editions of the Grammar, it is certainly important that such an abridgment should contain, if possible, all the necessary rudiments.

There is, among some, a disposition to abandon Murray entirely, and adopt divisions and arrangements altogether new. Every new system will, without doubt, present some new and valuable views. But whether, upon the whole, any single system can at present be found, more scientific, or affording greater facilities in learning to speak and write our language correctly, is greatly to be doubted.

RECOMMENDATIONS.

Mr. Samuel Putnam, Sir—I have examined with some attention, the Sterotype edition of an Abridgment of Murray's English Grammar. Having, for a considerable time, used the former editions of the same work, I was, in some measure prepared to appreciate this.—The lessons in parsing are well chosen and the arrangement of them a valuable improvement. The New System of Questions has long been a *desideratum* in an introduction to the English Grammar, and seems perfectly to answer the end designed. In short, I regard this little book as a highly valuable acquisition to our schools; far preferable to any work of the kind that has come under my observation, and am persuaded that your labor in this department of early science will meet all the encouragement you can desire.—I am, Sir, &c. ORANGE CLARK, *Principal of the Portsmouth Lyceum.*

Rev. N. Bouton, D. D. Concord, in a letter to the Publisher, says: "I have examined the *Analytical Reader* and *Putnam's Murray*, which you were pleased to send me, and do most cheerfully express my approbation of the same."

Dudley Leavitt, A. M. Teacher of Mathematics and Astronomy, Meredith N. H. says; "By your politeness I received a copy of the *Analytical Reader*, and also of *Putnam's Murray*, for which please to receive my thanks. I consider both the *Reader* and *Grammar* to be well calculated to facilitate the progress of youth in acquiring a correct knowledge of speaking and writing the English Language, and do cheerfully recommend them for the use of Schools."

This Grammar is used, to the exclusion of all others, large and small, by direction of Superintending School Committees, in nearly every town in New Hampshire—in Salem, Danvers, Salisbury and many other towns in Massachusetts, besides several towns in Maine and Vermont, and the demand is constantly increasing.

☞ They are for sale by nearly all the Booksellers in the State, and by a large number of Traders. For sale also by P. SHELDON, Gardiner.

⁂ Copies gratis to Sup. School Committees and Preceptors of Academies, for examination.

Nov. 1829.

ALMANACS FOR 1830,

BY the groce, dozen, or single, for sale by P. SHELDON.

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholic—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.

Mr. Daniell,—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.

Pittsfield, Mass. Nov. 1828.

:::::ALSO:::::

DAVENPORT'S
CELEBRATED EYE WATER,
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WHEATON'S
ITCH OINTMENT.

This noted *OINTMENT* has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.—*Price* 37 1-2.

—ALSO—

WHEATON'S well known *JAUNDICE BITTERS*, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; Waterville, by D. Cook and J. Alden; Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston.

March 3, 1829. eoply—11.

COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by Calvin Wing, *Machinist & Brass Founder*, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, & CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES & PICKERS,
SHEARING & KNAPPING
MACHINES;
PAPER MILL, GRIST MILL, OIL MILL
CLOTHIERS, and all other kinds of
SCREWS,

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimentions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

Wm. C. PERKINS,
JOSIAH NOYES,
MANTHANO NOYES,
CALEB B. BURNAP.

Gardiner, May 20, 1829. 6m.

NATIONAL SPELLING-BOOK,

PUBLISHED by Richardson, Lord & Holbrook, *Boston*, and for sale by them and by P. Sheldon, *Gardiner*, by the hundred, dozen or single, on the same terms as by the publishers.

This is a very superior Spelling-Book and meets with the most decided approbation wherever known and used. It has already come into extensive use. It has been introduced into all the public schools in Boston, and recommended by the Vermont State Commissioners for use throughout that State. It has also been introduced into the schools in Gardiner by direction of the superintending Committee, and is fast getting into use throughout this State. This Spelling-Book is recommended in the highest terms by a great number of Instructers of the first Seminaries in New-England. Instructers and School Committes are respectfully invited to examine this Spelling-Book.

October 15. 6w

TOKEN FOR 1830.

THIS splendid annual, which is said to surpass in beauty and excellence, even that for 1829, will be received and for sale at the GARDINER BOOKSTORE next week. As a very few copies only are ordered, those who wish to procure one will do well to look out in season. Every copy of the Token for 1829 was sold in a few days, and there were many second hand copies sold at Auction at about double the cost of new. Oct. 22.

FIFTY DOLLARS REWARD.

STOLEN from the Tannery of the subscribers between Saturday the 24th of October and Wednesday the 4th day of November inst. three sides of SOLE LEATHER.—Whoever will give information so that the Thief may be convicted, shall receive the above reward. NUTTING & COOK.

Gardiner, Nov. 5, 1829. 45

CHRISTIAN INTELLIGENCER.
TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.